

JUNIOR HISTORY OF METHODISM



W. G. KOONS

METHODIST EPISCOPAL
Sunday School Library

SEVADA CITY.

No. 357

RULES AND REGULATIONS.

1. The Librarian appointed shall properly label and number each book in the Library, and keep a catalogue of the same showing the title and number of each book.

2. The Library shall be open for drawing and returning books every.....
between the hours of.....

3. Every child attending Sunday School shall be entitled to the privileges of the Library, but when the number of books is insufficient to supply all the pupils, the Librarian shall determine the manner in which books may be drawn.

4. No person shall be entitled to two books from the Library at the same time.

5. No person shall loan a Library book to any one out of his own house.

6. No person shall retain a book from the Library more than two weeks, under penalty of five cents for each week they may retain it; and no person may draw the same book a second time while any other person wishes to draw it.

7. Any person losing or destroying a Library book shall pay the cost of such book.

6
64

357



THE JUNIOR HISTORY OF METHODISM

FOR YOUNG PEOPLE
STUDY CLASSES IN EPWORTH LEAGUE
AND THE GENERAL READER

BY
REV. WILLIAM G. KOONS, B.D.

WITH AN INTRODUCTION BY
ROBERT R. DOHERTY, PH.D.



NEW YORK: EATON & MAINS
CINCINNATI: JENNINGS & PYE

Copyright by
EATON & MAINS,
1900.

EATON & MAINS PRESS,
150 Fifth Avenue, New York.

PREFACE.

THIS booklet on Methodist history is intended primarily as a text-book for study classes among the young people of the Junior and Senior Chapters of the Epworth League. The author used it, chapter by chapter, in a large Junior League with gratifying results. It is equally adapted to the needs of the Senior Chapter, where it may be introduced as a book to be read, or to be studied in classes formed by the Literary Department.

The illustrations, the questions, the size, and the price are intended to adapt it to the above purposes.

Success in this work demands at least three things :

1. A sufficient supply of the books. One for each student, owned either by the League or the individual.
2. Intelligent, enthusiastic explanations and "side-lights," by the superintendent or leader. If no other suitable person is at hand, draft the pastor.
3. Honest, faithful work on the part of the student.

It is hoped that the little book will find many readers among those who cannot read the larger works on this subject, such as the masterly histories by Dr. Abel Stevens and Dr. J. M. Buckley. Many Methodists,

young and old, have never read any general history of their own Church. The busiest may read this one. The author read the manuscript through in less than three hours.

The little book is sent out with a prayer that it may contribute its mite in training our people to be intelligent, loyal Methodists and Christians.

W. G. KOONS.

BRIDGEVILLE, DEL.

CONTENTS.

CHAPTER	PAGE
I THE CRADLE OF METHODISM. . . .	9
II ANCESTORS OF THE WESLEYS. . . .	13
III WESLEY'S CHILDHOOD HOME. . . .	17
IV OXFORD COLLEGE AND THE HOLY CLUB. .	21
V THE WESLEYS IN AMERICA. . . .	26
VI THE BEGINNING OF METHODIST EXPERIENCE.	30
VII FIRST METHODIST PREACHING	34
VIII THE FIRST METHODIST CHURCH. . . .	38
IX OTHER IMPORTANT BEGINNINGS. . . .	41
X THE GIANTS OF THOSE DAYS. . . .	45
XI METHODISM PLANTED IN AMERICA. . . .	49
XII METHODISM ON THE MARCH. . . .	53
XIII THE STORMY DAYS OF THE REVOLUTION. .	58
XIV HEROIC METHODISM. . . .	61
XV ORGANIZATION OF THE CHURCH IN AMERICA.	65
XVI EXTENDING NORTH, SOUTH, EAST, AND WEST.	69
XVII SOME GREAT BRANCHES FROM THE MAIN TREE.	74
XVIII ENGLISH METHODISM SINCE THE DEATH OF WESLEY.	78
XIX AMERICAN METHODISM SINCE 1844. . . .	83
XX SCHOOLS, MISSIONS, HOSPITALS, EPWORTH LEAGUE, BOOK CONCERN. . . .	89

INTRODUCTION.

THAT the young Christian should be familiar with the history of the Church, that the young Methodist should know of the providential acts which let loose in the moral and spiritual world the great force now known as Methodism, are statements that all will approve. Nothing can so directly minister to the attainment of a noble Christian character, to be manifested amid modern conditions by practical Christian usefulness, as mental association with the great and good men who, by the providence of God, became our spiritual ancestors, and gave us the Church as it is to-day. To turn historic knowledge into living force is properly to enter into the heritage of the heirs of all the ages. This little book is an excellent manual of Church history, well adapted to the needs of teachers and students. It was not written with the thought of publication, but, a few paragraphs at a time, for immediate use in classes of children and young people. From 1890 (that is one year after the organization of the Epworth League) until the present time its author has supplemented his labors as a Christian minister by superintending his local "Junior League" and super-

vising the "Juniors" throughout the "District" to which he belonged. These chapters were written to supply a need with which he was confronted. Already they have been widely and beneficially used, both in children's classes and in ordinary literary work in the Senior League. And, besides all this, I am confident that the JUNIOR HISTORY will be found of interest and value by the general reader who desires an intelligent view of world-wide Methodism. It is a pleasure to commend it to the special attention of my fellow-workers in the Epworth League.

ROBERT R. DOHERTY.

JUNIOR HISTORY OF METHODISM.

CHAPTER I.

THE CRADLE OF METHODISM.

THE place of our birth has much to do with our after history. Methodism was fortunate in being born in the sturdy English nation. To properly understand the early days of Methodism we must know something about the religious history of that people. Now look carefully at this cradle.

England received the Gospel about the middle of the second century, or about one thousand five hundred years before Methodism was born. After the pope of Rome began to exercise his undue authority over the churches he sent Augustine to establish his rule over the English Church. This was so well done that for nearly one thousand years the Roman Catholic Church had no more loyal subjects than among the English. But a purer form of Christianity came in 1534, when Protestantism was introduced, during the reign of King Henry VIII. Henry was not a perfect saint, indeed he was more than ordinarily imperfect; but God brought good out of evil. Henry sought a divorce from his wife, Catharine. The pope refused to sanction it. Henry then induced Parliament to declare England free from the authority of the pope and to proclaim him the head of the English Church.

With Protestantism came a purer system of doctrines and a more liberal form of Church government. However, it was only after a severe and long struggle that Protestantism was firmly established. Henry was succeeded by his son, Edward VI, who furthered the Protestant cause, but only reigned six years. He was succeeded by Mary, his sister, who was so anxious to



EPWORTH RECTORY.

restore the Roman Church that she put hundreds of her subjects to death because they opposed her in this. She thus earned for herself the title "Bloody Mary." After a reign of five years she was succeeded, in 1558, by her sister Elizabeth, who was a Protestant. During her reign of forty-four years she established Protestantism so firmly that it has remained until this day.

But Protestantism itself as it existed in England was a very poor type of Christianity. During the long period from Henry VIII to John Wesley—nearly two hundred years—the Church had better doctrines and government, but there was still a lack of heart piety and pure, Christlike living. Morality throughout England continued to decline. The reign of Queen Anne, who took the throne in 1702, one year before John Wesley was born, is famous for its wickedness. The queen herself was corrupt, the court polluted, and society baneful. Infidelity was rampant. Drunkenness and gambling were common pastimes. The learning of the age, with Oxford University at its head, was strongly tainted with infidelity. A very able treatise by R. Barclay on *Religious Society of the Times of the Commonwealth* says, “The darkest period of the religious annals of England was that prior to the preaching of Whitefield and the Wesleys.” The Bishop of Litchfield in 1724 wrote: “The Lord’s day is now the devil’s market day. More lewdness, more drunkenness, more quarrels and murders, more sin of every kind, is contrived and committed on this day of the week than on all the others put together. Every kind of sin has found a writer to defend and teach it, and a bookseller and hawker to divulge and spread it.”

The Church was inactive and powerless. Its ministers were ignorant, worldly, and also frequently the leaders at cards and in drinking-houses, blind leaders of the blind. This condition of things made a change necessary for the life of the Church and of the nation. This necessity was met by the birth of Methodism. Such was the cradle into which Methodism was born.

She proved herself a wonderful babe, for even in her youth she arose and transformed her cradle.

QUESTIONS.

1. In what nation was Methodism born ?
2. How early was Christianity introduced into England ?
3. Under what king was Protestantism introduced ?
4. What was the character of the Church and clergy of England at the time of Wesley's birth ?
5. Why was Methodism a wonderful babe ?

CHAPTER II.

ANCESTORS OF THE WESLEYS.

A RECENT life of John Wesley by J. H. Overton, present rector of Epworth, the Wesley home, says that the founder of Methodism, John Wesley, "was of gentle birth on both sides. The Wesleys were an ancient family, settled in the west of England from the time of the Conquest. The Annesleys, his mother's family, were an equally ancient and respected stock."

John Wesley in middle life declared that what he knew of his ancestry went no farther back "than a letter written by his grandfather's father to her he was to marry." The writer of this letter was Bartholomew Wesley, a preacher of the Church of England—as was also his son John, the founder's grandfather. Among the sons of this John was Samuel Wesley, the father of the founder of Methodism.

Samuel Wesley was a man of great practical wisdom and piety. He manifested the strength of his character in his youth by walking from London to Oxford, and entering himself as a student in that great school, when he had only forty-five shillings in his pocket. He worked so faithfully and managed so well that he graduated in five years, with bills all paid and one hundred and fifty-five shillings in hand. He spent his life as a minister in the Church of England, represented in this country by the Protestant Episcopal Church. He was rector at Epworth when John was born.

Samuel Wesley married Susannah Annesley, daughter of Dr. Samuel Annesley. Of Dr. Annesley it is said that

he determined at six years of age to be a preacher, and soon afterward that he would read twenty chapters of the Bible every day. From this habit he never departed. In Williams's biography of him it is related that he was able to endure the severest cold without hat, gloves, or fire; for years he drank nothing but water, and until death could read without glasses the finest print. Dr. Annesley was twice married, and was the father of one child by his first wife and of twenty-four by his second. Susannah, who became the wife of Samuel Wesley and mother of John, was the twenty-fifth child in this large family.

Of Susannah Wesley Dr. Adam Clarke says, "Such a woman, take her all in all, I have not heard of, I have not read of, nor with her equal have I been acquainted." Again, in his comments on the Book of Proverbs, when he comes to that portion where Solomon describes the ideal woman, he mentions Mrs. Wesley as the best example he knew of the Scripture portrait. All accounts agree that she was a remarkable woman; beautiful in person, keen and strong in intellect, master of Greek, Latin, and French, devout in her religious life, spending an hour each evening and morning in private meditation and prayer, independent and firm in will. She was providentially fitted to become the mother of Methodism, and worthy of the title "saint," which we sometimes bestow upon her.

Samuel and Susannah Wesley were both very positive in their views; and while their domestic life was most happy, it was not without its clashes of opinion. Dr. Clarke says that John Wesley said to him, "Were I to write my own life, I would begin it before I was born, merely for the purpose of mentioning a disagreement between my father and mother." It was on this wise:



SUSANNAH WESLEY.

In the set form of prayer for the family altar there was a petition for the king's welfare; Mrs. Wesley did not think that William, then on the throne, was the rightful king, and when the prayer was offered for him she did not respond, "Amen," as she had to the other petitions. When Queen Anne, whose succession they both recognized, came to the throne, their disagreement ended. This shows their strength of opinion and will. They were both great characters.

QUESTIONS.

1. Give name of Wesley's father, and of grandfather, and great-grandfather on father's side.
2. At what place was Wesley's father rector when he was born?
3. Give name of Wesley's mother and describe her character.
4. Tell something about Mr. Wesley's father.
5. Tell something about Mrs. Wesley's father.

CHAPTER III.

WESLEY'S CHILDHOOD HOME.

SAMUEL and Susannah Wesley were the parents of nineteen children, ten of whom lived to be full grown. Of these children two achieved world-wide fame. John Benjamin, the fifteenth child, was born June 17, 1703. He became the founder of Methodism. His middle name, "Benjamin," was never used by the family, and is not generally known, though from old records it is learned that he was so baptized, by his father, when a few hours old. Charles, the eighteenth child, was born December 18, 1708, and was therefore more than five years younger than John. Charles became the great hymn writer of Methodism, and wrote much that has been used by all Christian people.

Others of the children were more than usually gifted : Samuel, the oldest child, was a poet and hymn writer. Some of his hymns are now in the Methodist Hymnal. Mehetabel was able at eight years of age to read easily the Greek language ; Keziah has left letters which show more than ordinary wit and good sense ; Martha, who outlived all the rest of the Wesley family, was possessed of a remarkable memory, and of a gift of conversation which charmed even the great literary critic, Dr. Johnson.

The Epworth rectory was at once a home, a church, and a school. The first Junior Epworth League existed there. "Saint Susannah" was the first superintendent, and her nineteen children the charter members. Mrs. Wesley was the first teacher of her children. She kept them in her own rectory school until they were

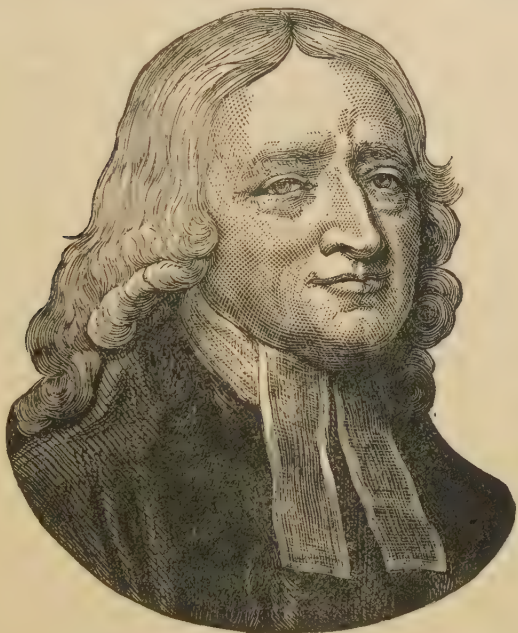
about ten years of age. Her sessions were from nine to twelve in the morning and from two to five in the afternoon, and were opened and closed with singing. The strictest rule and method were observed. A child was not taught its letters until it was five years old, and then the task was to be accomplished in one day, if possible. There were but two failures, and of them Mrs. Wesley said afterward, "I thought them very dull."

At the age of one year each child was taught to fear punishment and to cry softly. A child was never given anything for which it cried. Children were never given anything to eat between meals. All were put to bed at 8 o'clock. If a child did wrong, and confessed, no punishment was given. The girls were not taught to sew until they first learned to read well. "This rule," says Mrs. Wesley, "is to be observed, for the putting children to learn sewing before they can read perfectly is the very reason why so few women can read in a manner fit to be heard."

The religious training of the children was most carefully provided for. Beside the family altar the mother took each child alone for one hour every week for religious conversation and prayer. John Wesley had a naturally devout and religious nature; of this Dr. J. M. Buckley says, in his splendid *History of Methodism*: "In this particular there is a similarity between the childhood of John Wesley and that of William E. Gladstone, who was also so devout in spirit that his father admitted him to the communion table when only eight years old."

This model family was not without its trials; one death after another occurred among the children. The father's salary, though set at £200, or \$1,000, was really only \$650. This was insufficient, and caused a constant

battle with poverty. The rectory was twice set on fire by roughs, who were offended by the plain preaching of the rector. The first time the fire was discovered and put out, but in the second fire, February, 1709—when John was six years old—the rectory was destroyed



JOHN WESLEY.

with all its records. In the hurry of escape before the flames John was overlooked, and when the rest of the family were safely out it was found that he was asleep upstairs. Then, almost frantic, the father ran to the stairs, only to find that they were consumed.

He fell on his knees in the hall and commended the soul of the child to God. In the meantime John had been awakened by the glaring light, and seeing that his escape by the door was impossible, he climbed upon a chest by the window and so became visible to the crowd below. No ladder being accessible, and the house low, one man standing upon the shoulders of another raised the window and rescued the child. It was none too soon, for the roof that moment fell in. The grateful father called to the neighbors and said: "Let us kneel down; let us give thanks to God. He has given me all of my eight children; let the house go, I am rich enough." This incident made John a marked child. His mother so looked upon him, and devoted special pains to him. She wrote in her diary: "I do intend to be more particularly careful of the soul of this child. . . . Lord, give me grace, and bless my efforts with good success."

QUESTIONS.

1. How many children had Samuel and Susannah Wesley?
2. What was John's full name?
3. Give names of some of the other children.
4. Give some of the rules followed by Mrs. Wesley in training her children.
5. How often was the rectory on fire; and how was John rescued from the last fire?

CHAPTER IV.

OXFORD COLLEGE AND THE HOLY CLUB.

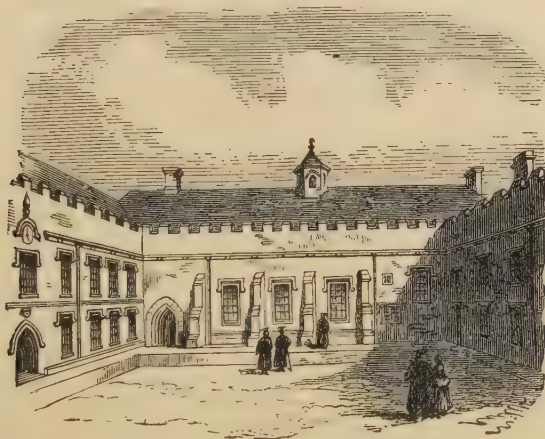
JOHN WESLEY entered the famous Oxford University in 1720, being about seventeen years of age. His preparation for Oxford consisted of five years spent at the Charterhouse School, in London. Thus he left the parental home when eleven years of age. At the Charterhouse the students were poorly fed, and the larger boys imposed upon the smaller. In John's case they robbed him of his share of meat; so that many times he was compelled to live entirely on bread. Though so poorly fed, and extremely studious, he preserved his health by obeying a wise command of his father, to run around the large garden of the Charterhouse three times a day. In Oxford John Wesley obtained a high reputation for scholarship, and at the age of twenty-three was given a fellowship. Within the next year he was made lecturer on Greek and moderator of the classes. In August, 1727, he went to Epworth and was "curate," or helper to his father, until November, 1729. Here he perhaps would have remained many years had it not been for an urgent appeal from Oxford College requiring his presence as moderator, to preserve "order and good government." Heeding this call, Mr. Wesley came again to Oxford in November, 1729, and remained six years.

The "Holy Club" began in Oxford in 1729, just before John Wesley returned from Epworth. Charles Wesley was its prime mover. He had entered Oxford in 1726, when eighteen years of age. In his earlier life he had been somewhat careless in religious matters, but now



WEST FRONT OF CHRIST CHURCH (OXFORD).

began to be serious and to be regular in his Church duties. He soon induced two other students to join him in this manner of life, Robert Kirkham and William Morgan. When John arrived from Epworth he became so eager in this kind of work that he was soon recognized as the leader. Their strictness in religious life soon won them their title. It was given them in scorn



QUADRANGLE OF LINCOLN COLLEGE (OXFORD).

by the students, who were leading very loose lives. At other times they were called "Bible Bigots," and finally "Methodists." Thus we were named by those who were scoffing at us.

Those already named were afterward joined by George Whitefield, James Hervey, and twelve others not named. Of George Whitefield, Tyerman speaks as "the prince of preachers; a glorious emblem of the Apocalyptic angel flying through the midst of heaven

with the good tidings of great joy unto all people." Thus in this Holy Club were being prepared the three chief actors in the origination of Methodism : here was John Wesley, its founder and powerful preacher; Charles Wesley, its seraphic hymn writer; and George Whitefield, its flaming evangelist. It was a marvelous thing for these young men to turn away from the frivolity of college life and meet together in a private room to sing, pray, study the word of God, and try to build each other up in holiness. John Wesley's life at this time is a fair sample of all the club. Dr. Buckley says of him at this period : "He observed the Wednesday and Friday fasts, tasting no food till three in the afternoon. He walked twenty-five miles a day, in hot weather as well as in cold, and frequently, with his brother, would read as they walked for a distance of ten or twelve miles. He and his colleagues carried asceticism and devotion to study so far as nearly to ruin their health. He set apart an hour or two every day for prayer . . . visited prisons, gave away all the money he could obtain, cut off not only the superfluities, but many things deemed by others necessities, until by failing health, and especially by severe and frequent hemorrhages, he was brought to the gates of death."

The systematic religious training of the Epworth rectory was now producing its natural results in these two young men, who gathered their companions around them and studied, during three or four evenings of each week, the New Testament in Greek, and on Sunday evenings studied theology. They adopted a plan for visiting the sick and for preaching to prisoners. They were so systematic that they were called "Methodists," and from them the whole Church is named.

The Holy Club seems all the more wonderful when we remember that the religious life of Oxford and all England was then at its lowest ebb. Just as the great river can be traced back to a little spring in the side of the distant mountain, so Methodism is easily traced back, in its spirit and life, to that little company of young men in Oxford College called the Holy Club.

QUESTIONS.

1. To what college did John Wesley go when seventeen years old?
2. At what school did he prepare for college? How did the boys treat him there?
3. In what year was the Holy Club formed? By whom, and where?
4. Name the three most prominent members of the Holy Club.
5. How did the name "Methodist" originate?

CHAPTER V.

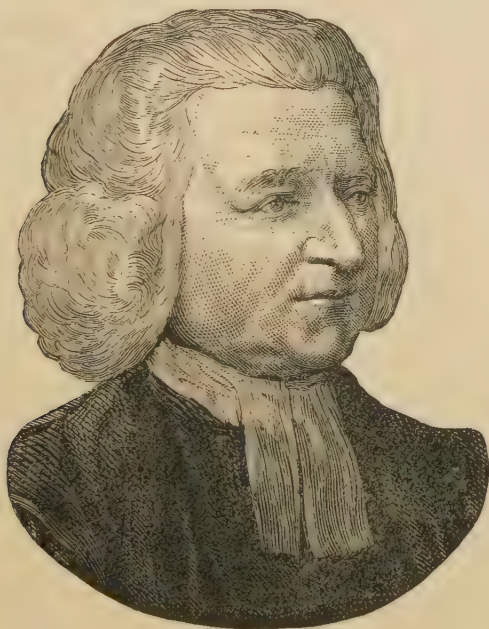
THE WESLEYS IN AMERICA.

AT this time in England a man could be imprisoned for debt and hung for stealing. Many were thrown into prison for small debts which they were trying honestly to pay. On an average four thousand were thus imprisoned each year. This state of things aroused the sympathy of James Oglethorpe, a member of the English Parliament, who planned to provide a place in America where the poor would be respected, and not be imprisoned for their poverty. June 9, 1732, George II, King of England, granted Oglethorpe what is now the State of Georgia for his colony, and in November of that year he brought over one hundred and twenty settlers.

In 1734 Oglethorpe returned to England, and in February, 1736, came again to the colony with three hundred more emigrants. Among whom were John and Charles Wesley. John came as a missionary to the Indians, and Charles as secretary to General Oglethorpe. The voyage over had lasted nearly three months, and was beset by a terrific storm, during which it was feared the ship would be lost. John and Charles were greatly frightened, as were most of the others; but a company of Christians, called Moravians, were singing hymns of praise in the midst of the storm. After the storm John asked them how they kept so tranquil. They told him they knew they were saved and were not afraid to die. Mr. Wesley had no such experience, and doubted as to his having been converted.

The Wesleys remained in America about two years.

John was much disappointed in not being able to preach to the Indians because of their language, and his ministry among the colonists was not very satisfactory. He was seeking a higher experience, but in a wrong way ; he sought it by self-denial and self-persecution. He and his brother frequently slept on the ground instead



CHARLES WESLEY.

of in beds, refused all food but bread and water, and John even went barefooted. All this to obtain a satisfactory experience of religion.

At this time Mr. Wesley held many extreme doctrines.

He refused to baptize, even children, except by immersion. He would not baptize a child unless one or both of the parents were Christians. He even refused the burial service to persons who had not been properly baptized.

This severe type of religion, lacking the sweetness of the Gospel, drove the colonists away from Mr. Wesley and largely defeated his mission. If Mr. Wesley had found in Georgia the right path, as he afterward found it in England, Methodism would, in all probability, have been an American instead of an English product. As it was, he made serious blunders, which brought him much trouble and crippled his work. However, George Whitefield, who arrived on the field soon after his departure, wrote: "The good that Mr. Wesley has done in America is inexpressible. His name is very precious among the people. O that I may follow him as he followed Christ."

Mr. Wesley, still in doubt about his experience, went to Spangenberg, a Moravian preacher in Georgia, to inquire the best way to make his ministry a success. "My brother," said the Moravian, "I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley made no answer, and Spangenberg then asked, "Do you know Jesus Christ?" "I know he is the Saviour of the world," replied Wesley. "True," was the reply, "but do you know he saves you?" "I hope he has died to save me," replied Wesley. "Do you know for yourself?" was the final question. "I do," responded Wesley; but he afterward writes, "I fear they were mere words."

Mr. Wesley set sail for England January 22, 1738.

On the voyage home he writes : " I went to America to convert the Indians, but O, who shall convert me ? . . . What have I learned myself in the meantime ? Why (what I least of all suspected) that I, who went to America to convert others, was never myself converted to God." Years afterward Mr. Wesley inserted in his journal, after the words above quoted, " I am not sure of this." Thus did a great soul struggle toward the clear light of Christian experience.

QUESTIONS.

1. To what part of America did John and Charles Wesley come, and for what purpose ?
2. What occurred on the way over ?
3. In what year did John Wesley return to England ?
4. How long had he been in America ?
5. What did he write about his religious experience on the way home ?

CHAPTER VI.

THE BEGINNING OF METHODIST EXPERIENCE.

METHODISM has always emphasized the clear, definite experience of salvation. We have traced John Wesley's struggles toward this great boon. We are now to see how he obtained it.

He landed in England February 1, 1738, and hastened to London. On the 7th he there met Peter Böhler, a pious Moravian. This meeting was always regarded by Wesley as the turning point in his religious career. Peter Böhler was nine years younger than Wesley. He was a native of Germany, and was at this time on his way to America. Almost daily these two met and conversed on religion for several weeks. "On the 22d of April," says Dr. Buckley, "the subject of instantaneous conversion was considered, and by the arguments of Böhler, the teachings of the Scriptures, and the testimony of certain witnesses the eyes of John Wesley were opened to see that such conversion is possible."

The Moravians thus had so much to do with the birth of Methodism that we take a glance at their history. They are the descendants of John Huss, who lived in Germany about one hundred years before Luther, who dared to teach some of the truths afterward taught by the Protestant reformers. He emphasized personal religion and spoke against the corrupt lives of the clergy and the oppressions of the pope of Rome. The pope had him condemned by the Council of Constance, and he was burned at the stake in

1415. But the people had the truth, and clung to it in spite of the pope. They were finally driven to the Moravian Mountains, in northern Bohemia. From these mountains they took their name, and dwelt here in great simplicity and purity for more than three cen-



GEORGE WHITEFIELD.

turies. In 1722 a colony of them, led by Christian David, migrated to Saxony and settled on lands owned by Count Zinzendorf, who became a leader among them. It was Zinzendorf who brought the colony of these devoted people to America, and settled at Bethle-

hem, Pa. Peter Böhler was a member of the Saxon colony at Herrnhut. A kind Providence had prepared him to lead John Wesley into the light. Thus a spark from the fire which consumed Huss at Constance found its way to London, and lit the flame which is spreading round the world in Methodism.

After these conversations with Wesley, Böhler wrote to a friend this close analysis of him : "A good-natured man, knew he did not properly believe on the Saviour, and was willing to be taught." Wesley wrote the result of these conversations in these words : "I was now thoroughly convinced ; and by the grace of God I resolved to seek it unto the end." Later he wrote : "I continued thus to seek it till Wednesday, May 24 [1738]. I think it was about five this morning that I opened my Testament on these words : 'There are given unto us exceeding great and precious promises ; even that ye should be partakers of the divine nature.' Just as I went out I opened it again on these words : 'Thou art not far from the kingdom of God.' . . . In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation ; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved me from the law of sin and death." He had been formally religious from his youth, now he had the experience.

Charles Wesley had obtained a similar experience three days before John. He had been attending the meetings of the Moravian societies, such as that in

Aldersgate Street, where John obtained the blessing. The saintly Böhler led Charles also to the light. Of the Moravian meetings he wrote: "I thought myself in a choir of angels." After a long illness, at the home of a pious mechanic, he finally attained the peace of God. This experience sings in many Methodist hymns.

George Whitefield was converted before either of the Wesleys. He entered the new life in Christ after a great struggle, of which he says: "God only knows how many nights I have lain upon my bed groaning under what I felt. Whole days and weeks have I spent lying prostrate on the ground in silent or vocal prayer." His conversion was as definite as the conviction above described. He says of it: "O, with what joy, joy unspeakable, even joy that was full of glory, was my soul filled when the weight of sin went off, and an abiding sense of the pardoning love of God and a full assurance of faith broke in upon my disconsolate soul." Thus after great struggle did these heroic men learn the way of simple faith, and obtained an experience so blessed that they counted it their duty and joy to spend the rest of their lives in pointing out the way to others.

QUESTIONS.

1. Give date of Wesley's conversion.
2. Give name of the man who did so much to lead him into the light.
3. What sect of Christians had a great deal to do with the first Methodist experience?
4. What did Mr. Wesley say about the feeling of his heart at the time of his conversion?
5. What other prominent Methodists were converted just before this?

CHAPTER VII.

FIRST METHODIST PREACHING.

THE apostle Paul retired awhile, after his conversion, before starting upon his lifework of preaching to others the light which had shone into his heart through faith in Christ. John Wesley was apostolic in this as well as in many other points, and about one month after his conversion, or in June, 1738, with several companions, he began a journey to Herrnhut, the Moravian settlement spoken of in the last chapter. The journey included a ride on the Rhine for four days and nights in a boat drawn by horses; a stop at Frankfurt, where they were entertained by the father of Peter Böhrer; and a two weeks' stay at the home of Count Zinzendorf in the old castle at Ronneburg. He arrived at Herrnhut August 1, and spent considerable time in religious conversation with the pious Moravians. This settlement of Moravians is about thirty miles from Dresden, and consisted of about one hundred dwellings, an orphan house, and a chapel. Here he sat at the feet of Christian David, carpenter by trade, without education, but rich in common sense and deep piety. He had been a Roman Catholic until twenty years old, and up to that age had never seen a Bible. It was a fixing of Wesley's experience and faith to thus mingle with these consecrated people.

From this trip Wesley learned: First, that the spiritual and experimental part of Christianity is more important than Church order and forms. Second, the power of saintly men in preaching, though their educa-

tion is limited. Christian David was an example of this. Third, the value of little societies formed within the church for the advancement of spiritual life. The Moravian societies were such. Count Zinzendorf believed in these "little churches," as he called them, for this purpose. Wesley was so happy at Herrnhut that he wrote, "I would gladly have spent my life here, but my Master calling me to labor in other parts of his vineyard, I was constrained to take my leave of this happy place."

With happy heart and a mind filled with practical lessons Wesley returned to London. He began at once to preach among the little societies gathered by the Moravians, but consisting largely of people belonging to the English Church. Such was the society in Aldersgate Street, where Wesley was converted. He arrived in England on Saturday night, and in his Journal says of the next day: "I began again to declare in my own country the glad tidings of salvation, preaching three times, and afterward expounding the Holy Scripture to a large company in the Minories." His brother Charles had been preaching the new experience. Several clergymen had accepted the new views, and many converts had been made.

From this time on John Wesley preached incessantly. The people crowded to hear him. He preached every morning at five o'clock, and every evening, also, in one or more of the societies. On Saturday he preached in the afternoon. On Sunday, after the early morning preaching, he preached again at eleven, at two, and at five, traveling many miles between services.

About the time that Wesley began preaching, George Whitefield, who had been preaching in America, and

had attained great success, returned to England. He and Wesley were soon counseling together. During his American tour Whitefield had preached much in the open air to multitudes that no church would hold. He now advised this plan in England, inasmuch as the churches were being closed against the Methodists.



JOHN WESLEY PREACHING ON HIS FATHER'S TOMB AT EPWORTH.

Mr. Wesley did not readily adapt himself to this method. Of his views at this time he says: "I should have thought the saving of souls almost a sin if it had not been done in a church." He gives this defense for open-air preaching: "Be pleased to observe: (1) That I was forbidden as by a general consent to preach in

any church. . . . (2) That I had no design to preach in the open air until after this oppression." Though threatened by the archbishop for open-air preaching, he and Charles and Whitefield went on preaching to ten, twenty, and even thirty thousand people at once.

In 1742 John Wesley came to Epworth, once his father's parish, and his own birthplace. On Sunday morning the worldly rector refused him the pulpit, but as the people were leaving the church an attendant of Wesley's announced that he would preach in the graveyard in the afternoon. An immense crowd assembled, and Wesley mounted his father's tombstone and preached with great power. Here for one week he daily took his stand and "cried aloud to the earnestly attentive congregations." Many dropped as dead under the preaching, and at times the congregations lifted their voices and wept aloud.

QUESTIONS.

1. What place did John Wesley visit soon after his conversion ?
2. What count did Wesley meet on this trip ? What noted, though uneducated, preacher ?
3. At what early hour in the morning did Wesley preach ?
7. From what great preacher did Mr. Wesley get the practice of field preaching ?
5. Where did Mr. Wesley preach when denied the church at Epworth ?

CHAPTER VIII.

THE FIRST METHODIST CHURCH.

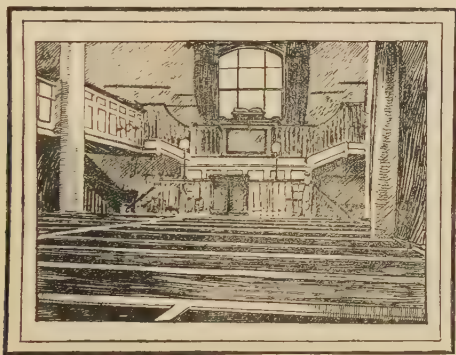
GEORGE WHITEFIELD, going like a flame of fire throughout England, preaching the Gospel of a present, joyous salvation, came to Bristol. Here he preached on a large bowling green to the thousands who flocked to hear him. He wrote to Wesley to come to his aid. Wesley arrived Saturday evening, April 30, 1739, and now witnessed field preaching for the first time. He had come to Bristol still undecided as to its propriety. But God was so manifestly present with Whitefield in his open-air work that Wesley could find no further fault, and his Journal says that the next evening he "began expounding our Lord's Sermon on the Mount (one pretty remarkable precedent of field preaching, though I suppose there were churches at that time also) to a little society . . . in Nicholas Street." On Monday, May 2, Mr. Wesley took up the work which Whitefield had left and preached at four in the afternoon to about three thousand people in the open air. His significant text was, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

A few days later we find him at Kingswood, once a royal hunting ground, but now the home of miners and other laborers. Here he stands in the open, preaching to a multitude from this text, "Ho! every one that thirsteth, come ye to the waters."

Under the preaching of such evangelists many converts were made. The new spiritual life in them led them to seek each other's company. This soon led to

the forming of the first Methodist society. It was formed at Bristol in the summer of the year 1739. Soon after this societies were formed at Kingswood, Moorfields—on the edge of London—and at Bath.

However, church building preceded the forming of societies as such. The success of the new movement was so great at Bristol that the people demanded a house of worship. Accordingly the corner stone of such a structure was laid, "with the voice of thanksgiving and praise," May 12, 1739. This was the first Methodist



CHURCH IN BRISTOL.

church in the world. Building went on so slowly, however, at Bristol that the foundry at Moorfields was opened for church services first. At this place the preaching of Wesley and Whitefield was attended by vast crowds, one congregation was estimated at sixty thousand. Here was a large building which had formerly been used as a foundry in the casting of cannon. It was secured, fitted up for church purposes, and opened for regular public worship November 11, 1739. It became

the headquarters for the Methodists of London and the country in general. Some have used this date as the beginning of Methodism, others fix it at the forming of the Holy Club, 1729; Mr. Wesley dated it from the forming of the first society, "in the end of the year 1739."

The year 1744 is memorable as the year of persecution. By this time deep prejudice was aroused against the Methodists, and the mobs of roughs, sometimes led by the parish ministers, persecuted them everywhere. Wesley states of one such scene, "Found a great mob, and after spending one hour in taming them, exhorted them for two hours more." Wesley was on more than one occasion dragged through the streets, but he bore it patiently for Christ's sake.

The class meeting grew out of the necessity brought about by the first Methodist church. A heavy debt rested on the meetinghouse at Bristol. To encourage systematic giving Mr. Wesley divided the membership into classes of twelve each, of whom one, as leader, was to see each member and secure a penny, weekly, toward the debt. This worked very well. After a little time the leaders reported that some of the members did not live as they ought. Mr. Wesley then instructed the leaders to make particular inquiry each week into the behavior of each member. Thus arose the class meeting, which was destined to be so useful in Methodism.

QUESTIONS.

1. Where was the first Methodist church built, and when?
2. What church early became the headquarters of Methodism?
3. What year is taken as the beginning of Methodism?
4. What means of grace grew out of the debt of the first Methodist church?
5. How many members were in the early Methodist classes?

CHAPTER IX.

OTHER IMPORTANT BEGINNINGS.

ABOUT this time arose other Methodist usages which have been of great service to the Church.

1. Watch Night. This service originated at Kingswood. There the rough miners had been in the habit of spending the last night of the year in drunkenness and carousing; now those who were converted met and spent the time in prayer and testimony. The custom was afterward observed in many places with excellent results, and the service is still popular. In early Methodism it was held once a month, and at Kingswood services were held far into the night. Wesley corrected the abuse, but preserved the custom, and instituted it at other places.

2. Local Preachers. The use of local preachers began in this early period. Mr. Wesley was at first firmly opposed to anyone other than regular ministers preaching. It happened thus: Mr. Wesley asked Thomas Maxfield, a layman, to keep watch over the flock at the foundry during his absence from London. Maxfield not only met the classes, but there was so much interest that almost unintentionally he began to preach, and did it most acceptably. Some one wrote Mr. Wesley and he returned to stop the irregularity. But his mother, Susannah, was yet alive, making her home at the foundry. One of the last important acts of her life was to give John advice about lay preaching. When he manifested to her his disapproval of Maxfield's course she said, "Take care what you do respecting that young

man; he is as surely called of God to preach as you are." She told John to hear him, and as a result he said, "It is the Lord; let him do what seemeth to him good." Thus Thomas Maxfield became the first of that long list of local preachers, not yet complete, who have done so much to save souls, preach the Gospel, and build up the Church.

3. The First Doctrinal Stand. It was in the year 1741 that Methodism was fully and openly committed to the doctrine and preaching of free grace. That year George Whitefield, who had taken up the doctrine of unconditional election while in America, began to write and to preach it. This was that frightful doctrine that some are foreordained of God to be saved and others to be lost. It is known as Calvinism. Mr. Wesley was thus forced to take a stand, which he did by declaring salvation free to all who will believe. From this time Whitefield went on preaching his doctrine while Wesley adhered strictly to his own. Those who believed with Whitefield joined themselves together and formed Calvinistic Methodism. The Countess of Huntingdon, with her wealth and social position, greatly aided this wing of the new movement. She helped to build sixty-four chapels, gave away more than £100,000; even devoting the proceeds of her jewels to religious work.

4. First Conference. Wesley and his helpers went rapidly on in their work of saving souls. It was considered wise to call the workers together in Conference. This was done by Mr. Wesley, who wrote them that he desired "their advice as to the best method of carrying on the work of God." This Conference was held at the foundry, in London, June 25-29, 1744. There were present John and Charles Wesley, four clergymen of

FOUNDRY.



the Church of England, who were interested in Methodism, and four local preachers. Charles Wesley preached at the opening service. The five days were spent in prayer, singing, and the discussion of such practical doctrines as repentance, faith, regeneration, and sanctification. They sought the best methods of helping each other to live holy lives and to do the most toward leading souls to Christ. This first Conference is the head of a long list still growing. The next Conference was held at Bristol, 1745, and ever since they have been held annually

QUESTIONS.

1. Where did the " Watch Night " service originate, and how ?
2. Name the first local preacher, and tell how he began preaching.
3. What doctrine preached by Wesley gave offense to Whitefield, and caused a separation between them ?
4. When was the first Methodist Conference held ?
5. Where was it held, and how many were present ?

CHAPTER X.

THE GIANTS OF THOSE DAYS.

JOHN WESLEY was the apostle of Methodism, but with him there labored a noble band of great men.

1. George Whitefield. Attention has already been drawn to the conversion and wonderful preaching of this extraordinary man. He was the first of the Holy Club to be converted, experiencing this grace in 1735. Until 1741 he labored in perfect harmony with the Wesleys, but in that year they agreed to separate because of doctrinal differences, noted in the previous chapter. He continued to preach far and near—in America and throughout England, Scotland, Ireland, and Wales—until his death, in 1770. He lived fifty-six years, thirty-four of which he spent in the ministry. He crossed the Atlantic thirteen times, and preached 18,000 sermons. His eloquence was of great advantage to Methodism, both in Europe and America. He was a kind of “John the Baptist,” to prepare the way. Soon after their separation he and Wesley became as close personal friends as ever. He died at Newburyport, Mass. On the evening previous to his death, while on the way to his room with a lighted candle in his hand, sick and weary, he lingered to exhort the assembled crowd. His voice flowed on till the candle was spent. The next morning he was not, for God had taken him.

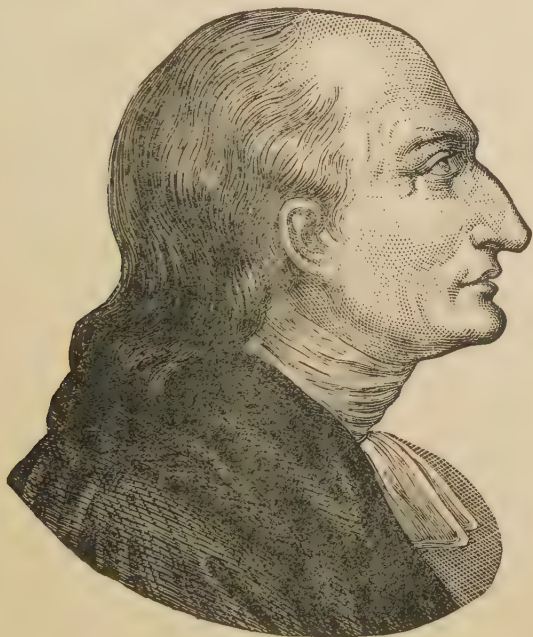
2. Charles Wesley. This good man was the constant helper and adviser of his brother John. He was the originator of the Holy Club, and preceded his brother

in preaching Methodist doctrine. He was the sweet singer of Methodism, a religious poet of the first order. His hymns recount every stage of religious experience, from conviction to the highest reaches of sanctification. Some of them came to him in the quiet of his study, others in the midst of his sermons, when he was in the habit of lining them to the congregation; two lines coming to him while the congregation sang the two previously announced. Frequently while riding horse-back hymns came quickly to mind, and he jotted them down as soon as pen and paper were at hand. Two hundred and eighty-eight of his hymns are in the Methodist Hymnal. The early Methodists committed their hymns to memory, and their fervent singing was, next to preaching, their most effective agency. Charles Wesley died in 1788, aged eighty years.

3. John Fletcher. He is known as the "saint of Methodism." Born in Switzerland, in 1729, he early became a great scholar and a master of French, German, Latin, Greek, and Hebrew. After serving in the army he came to England as a teacher. In 1755 he united with the Methodists. In 1760 he became rector at Madeley. In his zeal he became an ascetic. Southey says of him: "He lived on vegetables, and for some time on milk and water and bread; he sat up two whole nights in every week for the purpose of praying and reading and meditating on religious things; and on other nights never allowed himself to sleep as long as he could keep his attention to the book before him." He afterward forsook and condemned this course. He was the defender of Methodist doctrine against all comers. He died in 1785.

4. John Wesley's death. It occurred in London,

March 2, 1791, at eighty-eight years of age. When nearing the end he was heard repeating, scores of times, "I'll praise! I'll praise!" Twice he exclaimed, "The best of all is God is with us!" Thus passed away this great man, of whom Macaulay says, "He was a man



JOHN FLETCHER.

whose eloquence and logical sentences might have rendered him eminent in literature, whose genius for government was not inferior to that of Richelieu, and who devoted all his powers to what he sincerely believed to be the highest good of his species." He traveled, in

the fifty years of his ministry, over 250,000 miles, chiefly on horseback, and preached over 42,000 sermons.

5. Extent of Methodism in 1791. We have chiefly traced its history in England. It had entered Ireland in 1747, when Thomas Williams, a local preacher from England, preached and established a society in Dublin. When Wesley arrived in August of that year he found nearly three hundred members in the society. Ireland furnished the seed for planting Methodism in America, as we shall later see. Mr. Wesley said of the Irish, "They are strong in faith, and the politest people I have ever seen."

Wales was hard soil, but under the labors of Griffith Jones and Howel Harris Methodism was well planted, and has made healthy growth.

Scotland was visited by Wesley and Whitefield, and the work begun; but Scotland has never been good Methodist soil.

By the time of Wesley's death Methodism had been established for twenty-five years in America and made wonderful progress, which we are to trace in the succeeding chapters.

QUESTIONS.

1. Tell what you can about George Whitefield.
2. Tell what you can about Charles Wesley and his hymns.
3. Tell what you know about John Fletcher.
4. When did John Wesley die? Give his dying testimony.
5. In what countries was Methodism found at Wesley's death?

CHAPTER XI.

METHODISM PLANTED IN AMERICA.

METHODISM has done its greatest work in America.

The Wesleys and Whitefield preached in America, but no churches were founded by them. It was not until 1766 that the work really began on this continent ;



PHILIP EMBURY.

twenty-seven years after its rise in England, and twenty-five before John Wesley's death.

In 1760 a party of emigrants sailed from Limerick, Ireland, for New York. The chief figure was a thought-

ful, resolute young man named Philip Embury. His party consisted of his wife, Mary; two of his brothers and their wives; Peter Switzer, a brother to his wife; Paul Heck and his wife, Barbara, and a few others less prominent. Philip Embury was a carpenter by trade; had been converted in 1752. Dr. Stevens says of him, "He had been one of the first fruits to Christ among his countrymen, had been the class leader of their infant church, and often in their humble chapel had ministered to them the word of life." The story of his conversion is preserved in his own handwriting; it reads: "On Christmas Day, being Monday ye 25th of December in the year 1752, the Lord shone into my soul by a glimpse of his redeeming love; being an earnest of my redemption in Christ Jesus, to whom be glory forever and ever. Amen. PHIL: EMBURY."

Some of the party besides Embury were Christians, but certainly not all. After their arrival in New York those who were Christians seem to have lived a very easygoing Christian life. They found no church, and for six years there is no record of their religious doings. Many members of the party became open worldlings.

Another party came over from Ireland in 1765, some of whom were related to members of the first group. There was Paul Ruckle, a brother to Barbara Heck. It was in his house that Barbara was first moved to take the step which may be said to begin Methodism in America. She came to make a social visit, but finding a party engaged in playing cards, her righteous soul was so vexed that she seized the cards and threw them into the fire, and then, having warned the players, left. With a mighty purpose she went direct to the home of Philip Embury and pleaded with him to begin to preach the word

at once. He argued that he had no house in which to preach. She urged him to preach in his own house, and, with the decision characteristic of her sex, she went out and collected four others. These five made the first Methodist congregation in America. After singing and prayer, Embury preached and enrolled the



ROBERT STRAWBRIDGE.

members in a class. He then met them every week. In a few months fourteen had been converted and were enrolled in two classes, one for men and one for women. Soon the attendance was too large for Embury's house,

and a larger room, which had been used as a "Rigging Loft," was rented, and the work went on with increasing success.

About the same time that Embury began to preach in New York another local preacher from Ireland, Robert Strawbridge, began to preach at Sam's Creek, in Frederick County, Md. Strawbridge had been an itinerant preacher in Ireland, and when he landed in America took up the work among his neighbors. Frederick County was then a backwoods country; only five years before the Indians had passed Forts Cumberland and Frederick, plundering and murdering, and went unchecked nearly to Baltimore. To this city the residents around had fled for safety.

Strawbridge gathered the people in his own house and preached to them the Gospel, formed a Methodist society, and not long after built the "Log Meetinghouse" on Sam's Creek, about one mile from his home. It was a rude structure twenty-two feet square, and, though long occupied for worship, was never finished; had neither floor, window, nor doors. Strawbridge became an itinerant, preaching in Maryland, Pennsylvania, Delaware, and Virginia. The first native preacher of this continent was one of his converts, Richard Owen, of Maryland.

Thus, without knowledge of each other, Embury and Strawbridge planted Methodism in New York and Maryland about the same time.

QUESTIONS.

1. In what year was Methodism planted in America?
2. Name the man and woman who started Methodism in New York.
3. Where was Methodism started about the same time that it began in New York?
4. Who started it there, and from what land had he come?
5. Who was the first native preacher in America?

CHAPTER XII.

METHODISM ON THE MARCH.

IN February, 1767, the Methodist society at New York, meeting in the Rigging Loft, were surprised at the appearance among them of a stranger, a soldier, in full military garb, with a sword by his side. At first they were alarmed, thinking he had come to disturb them. He entered heartily into the service, and at its close came up and introduced himself as "Captain Webb, of the king's service, and also a soldier of the cross, and a spiritual son of John Wesley." He further told them that Wesley had given him authority to preach. He was a soldier of the British army, and at that time in charge of the barracks at Albany, N. Y.

This stranger proved to be of great service to the Methodists of New York and elsewhere. It was largely through his influence that the infant society in New York secured the building of their first church, which was also the first in America. It was named "Wesley Chapel," and situated on John Street. It was built of stone, and was 42x60 feet. A ladder led to the gallery, and the seats were without backs. It was dedicated October 30, 1768, by Embury, who ascended the pulpit, he himself had made, and preached from Hosea x, 12, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord." In 1770 a parsonage was built, adjoining the church. The city of New York then had only twenty thousand inhabitants.

About this time Captain Webb was retired from the

army on full pay and began his itinerant ministry. He traveled through New Jersey, preaching with great power, and founding societies at Burlington, Pember-



OLD WESLEY CHAPEL, JOHN STREET, NEW YORK.

ton, Trenton—the State capital—and many other places. He came to Philadelphia, preached in a sail loft, and organized a class of seven members. Thus did Meth-

odism originate in Philadelphia. He pushed on into Delaware, preaching at Wilmington, New Castle, and in the woods along the Brandywine.

Captain Webb and the society in New York now urged Mr. Wesley to send over some regular preachers to take charge of the work. He sent Richard Boardman and Joseph Pilmoor. They arrived at Gloucester Point, six miles below Philadelphia, October 21, 1769, after a stormy voyage of nine weeks. They were welcomed to Philadelphia by Captain Webb, and began their work at once, Pilmoor preaching in Philadelphia and Boardman in New York. After five months they exchanged places, and this was afterward the constant practice. This was the origin of Methodist itineracy in America. These men also made preaching tours in New England and the South.

The work grew so rapidly that, in response to another appeal, Mr. Wesley sent over two more preachers in 1771. Of one of them, Richard Wright, little is known except that he labored principally in Maryland and Virginia, but the other was to become the most prominent man in American Methodism. He was the son of an English farmer, and at seven was a diligent Bible student; went to Methodist preaching, was astonished to hear prayers without a book and preaching without paper, fell under conviction, and while praying in his father's barn was happily converted. Before he was seventeen he was leading services, and for two months before the Conference of 1771 had been thinking "that America was destined to be his field of labor." Wesley, with keen judgment of men, saw in this young man the elements of leadership and laid his hands upon him. Such was Francis Asbury. He and his companions

landed in Philadelphia in October, 1771. Asbury now took practical control of the work, and was in labors abundant, preaching three and four times a day and itinerating continually.

In 1773 Mr. Wesley sent over two more helpers, Thomas Rankin and George Shadford. Wesley appointed Rankin superintendent of the work in America.



STONE CHAPEL, PIPE CREEK, MD.

To Shadford he wrote: "I let you loose, George, on the great continent of America. Publish your message in the open face of the sun, and do all the good you can."

Rankin called together the first Methodist Conference in America. It met in Philadelphia in July, 1773.

with ten preachers present. The following appointments of preachers were made: "New York, Thomas Rankin, to change in four months; Philadelphia, George Shadford, to change in four months; New Jersey, John King, William Watters; Baltimore, Francis Asbury, Robert Strawbridge, Abraham Whitworth, Joseph Yearbry; Norfolk, Richard Wright; Petersburg, Robert Williams." New York reported 180 members, Philadelphia 180, New Jersey 200, Maryland 500, Virginia, 100; total, 1,160. Preachers, 10. This was the size of Methodism in America in 1773.

QUESTIONS.

1. What British soldier surprised the Methodists in New York in 1767?
2. What was the name of the first church in America, and where was it built?
3. Give the names of the first two preachers sent to America by Mr. Wesley.
4. What preacher sent over by Mr. Wesley in 1771 became the leader in American Methodism?
5. When and where was the first Conference held in America?

CHAPTER XIII.

THE STORMY DAYS OF THE REVOLUTION.

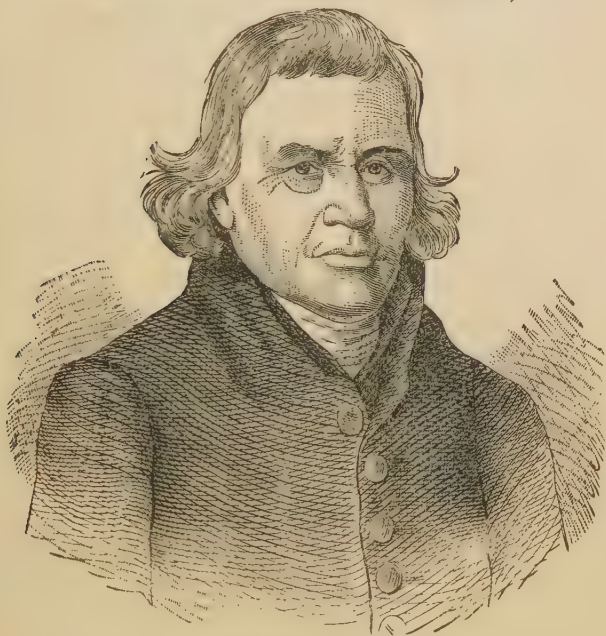
THIS storm, like many others, was preceded by bright sunshine. The second Conference was held in Philadelphia in May, 1774. It was found that the membership had increased from 1,160 to 2,073; nearly double in a year.

The chief characteristics of the year 1774 was the marvelous success of Asbury in gathering into the societies important families in the vicinity of Baltimore. The most important of these converts was Henry Dorsey Gough, who possessed a fortune of more than \$300,000. He was at first deeply prejudiced against Methodists, and forbade his wife going to hear them, but at last consented to go himself for the purpose of making sport of Asbury. The solemn manner of the preacher impressed him, and by the Holy Ghost he was deeply convicted of sin. While in this state of mind he was passing one day the cabin of one of his negroes and heard the voice of prayer and praise. He was deeply moved at his own ingratitude. A day or two later he left the dinner table and went to his room determined to find peace. Soon he returned crying, "I have found the Methodists' blessing! I have found the Methodists' God!" One hundred persons, white and black, were employed about his home, and he erected a chapel on his premises, the first Methodist church with a bell, and every morning and evening family and servants were called for worship. There was preaching every Sabbath.

As a result of such labor it was found at the third Annual Conference, held, like the others, in Philadelphia, 1775, that the membership had increased from

2,073 to 3,148. The great bulk of increase was in the South; Baltimore city alone reporting 840 members.

But the storm was gathering. The American colonies were already resisting the oppressive British rule. The battle of Lexington was fought April 19, 1775, about one month before the last Conference; the battle



FRANCIS ASBURY.

of Bunker Hill was fought June 17, one month after the Conference. The country was therefore in the midst of war. Most of the Methodist preachers were Englishmen, and many of them sympathized with the British cause, though some were true to the colonies. However,

as a class they were strong in denouncing the war spirit and the position of the colonists in resisting British authority.

In the midst of circumstances already embarrassing, John Wesley, following his honest convictions, did a thing which proved very indiscreet. He published his views on the question at issue between the colonies and the mother country. He called it a "Calm Address," but it provoked a storm because it advised the colonists to submit to British rule. Now, when we remember that Methodism in America was as fully under Wesley's control as that in England, we can see how in such time all Methodists, and especially all the preachers, were suspected of disloyalty and looked upon as British sympathizers. As such they were fervently hated and persecuted. This state of things greatly hindered the progress of the Church for several years. However, the Conference of 1776, held for the first time in Baltimore, showed an increase of 773 members; a total of 4,921. This is not surprising, even with all the opposition, when it is known that George Shadford and his colleagues on the Virginia Circuit had 800 additions to the Church that year.

The opposition became so strong that most of the preachers, who were English subjects, returned home, both for their own safety and because their usefulness here was largely ended. Those who remained were forced to endure persecutions of the severest type, the story of which will be told in the next chapter.

QUESTIONS.

1. What noted Methodist was converted near Baltimore, in 1774, through the labors of Asbury?
2. Tell the story of his conversion.
3. Why were all the Methodist preachers suspected of disloyalty during the Revolutionary War?
3. How was the progress of Methodism affected by the Revolutionary War?
5. What mistake did Mr. Wesley make at the outbreak of the Revolutionary War?

CHAPTER XIV.

HEROIC METHODISM.

THE hardships endured by the Methodists during the Revolutionary War developed heroes. At the very head of the list stands Francis Asbury. Unlike the most of his English brothers, he stood by the work at the risk of his life. After the Conference of 1776 he went to work on the Baltimore Circuit. While here he heard with sorrow of the departure for England of Rankin and Shadford, leaving him the only British Methodist preacher on the continent. His heroic nature as well as the divine leading induced him to stay.

However, he was soon suspected of disloyalty, and his life was in danger. His carriage was shot through, and he was arrested and fined £5 for preaching the Gospel. In Maryland the law was such that every man could be forced to take up arms. This being against Asbury's conscience as a preacher, he retired to Delaware. For a season he made his home with Judge White. Judge White was arrested April 12, 1777, because, being a Methodist, he was supposed to be a British sympathizer. Asbury prudently left his home and for a month was concealed in the swamps and in the homes of strangers. Judge White was released after five months' imprisonment on the false charge, and with him Asbury spent many pleasant months. While in this retirement Asbury gained the friendship of Judge Barrett and Governor Bassett. The former built Barrett's Chapel, near Frederica, Del., and Governor Bassett became a great help to the Methodists. Asbury

was in this kind of retirement for two years, 1778-1780, but even during that period this hero did much valuable work.

Freeborn Garrettson, another hero of this period, was received into Conference in 1776. He was raised on the Eastern Shore of Maryland, and in his youth heard Strawbridge preach in a neighbor's house ; being deeply impressed. When about sixteen years of age he heard Francis Asbury preach, and his conviction became pungent and abiding. For three years he sought for peace in vain, for he had not yet surrendered to be an open follower of Christ, much less to be a Methodist. One day, as he was riding through the woods, he seemed to hear a voice saying, "These three years I have come seeking fruit on this fig tree, and find none. I have come once more to offer you life and salvation, and it is the last time." He threw the reins on the horse's neck, crossed his hands, and cried, "Lord, I submit." He was immediately converted, and praised the Lord aloud. He went home, conducted family worship, set his slaves free the next day, and in a few weeks was holding public meetings. His exhortations to sinners were of such power that many fell to the floor crying aloud for mercy. He lived in stirring times, and had his trials, but he was made of heroic material. Devoted to the American side during the Revolution, he was yet conscientiously opposed to war. The oath of allegiance then administered in Maryland required a willingness to take up arms, and this Garrettson refused to do. He, however, went on preaching, being continually persecuted as disloyal. In Dorchester County he was arrested by a mob and thrown into jail, but he preached through the window. After Maryland and Virginia he came into

Delaware. Here his arrest was ordered. The magistrate met him in the road and beat him with a club for no other offense but sitting quietly on his horse and looking at him. The officer feared at first that he had killed the preacher, as he lay insensible for some time. When he revived he began to pray for his assailant and



PREACHING IN PRISON (CAMBRIDGE, MD.).

to exhort him to be saved. The officer was now thoroughly overcome, and said, "Mr. Garrettson, I will take you in my carriage wherever you want to go." This is only one of many such experiences in the life of this hero.

Thus were these good men persecuted, but they triumphed gloriously.

Benjamin Abbott was a hero of heroes. Born on Long Island, New York, in 1732, he spent his early life in Philadelphia as an apprentice to a hatter. He was a careless boy and a very wicked man until he was forty years old, when he was soundly converted. He had been brought up a Calvinist, and when conviction seized him he thought he was a "reprobate" and could never be saved. He came near committing suicide, but was finally led to surrender to Christ, and then, he says: "My heart felt as light as a bird. I arose and called up the family, and took down the New Testament, sang and prayed." The next day he began to preach to all he met.

From such a start he soon became an itinerant, traveling over New Jersey and Delaware. His preaching was attended with marvelous effects. Hundreds fell unconscious under his preaching, and they soon arose to praise God for saving them. On one occasion he cried, "For aught I know there may be a murderer in this congregation." A man arose to leave the house, but fell down crying that it was he, for he had killed a man fifteen years before.

QUESTIONS.

1. In what State and with what judge did Asbury find refuge during the Revolution?
2. Tell the story of Freeborn Garrettson's conversion, and of his persecutions in Maryland and Delaware.
3. What two noted characters were won for Methodism by Asbury during his enforced hiding?
4. Tell the story of the conversion of Benjamin Abbott.
5. Tell where Abbott preached, and give an example of his preaching power.

CHAPTER XV.

ORGANIZATION OF THE CHURCH IN AMERICA.

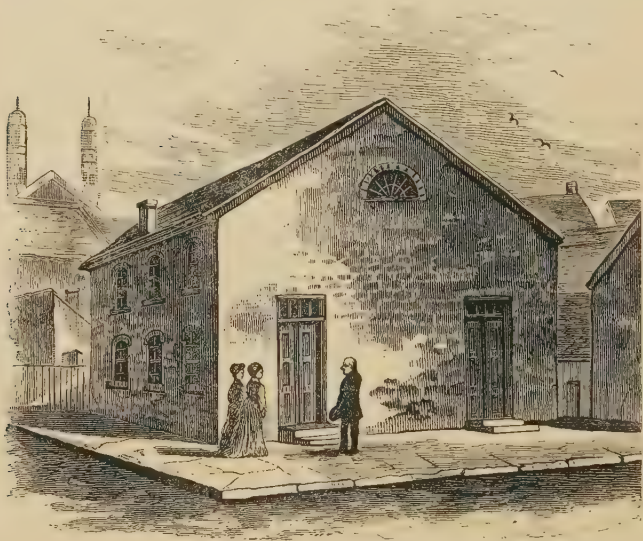
THIS was accomplished at the famous Christmas Conference, held in Lovely Lane Chapel, Baltimore, Md., December 25, 1784. Up to this time the Methodists of America were under Mr. Wesley's absolute jurisdiction, and the work here was looked upon as a mission of the societies in England.

There were now several reasons for separate organization in America : 1. The colonies had gained their independence of British rule. 2. Mr. Wesley was now eighty-one years old, and must soon cease his labors. 3. The Methodist societies had grown to considerable size, having in them about fifteen thousand members and eighty-four traveling preachers. 4. These were all without the sacraments of baptism and the Lord's Supper, as none of Mr. Wesley's ministers were or could be ordained.

So, after long considering the matter, and after much urging from his American brethren, Mr. Wesley sent over Dr. Thomas Coke, an elder in the Church of England, having first ordained him to be superintendent of the churches in America. He also selected Francis Asbury, already here on the field, to be joint superintendent with Coke. With Coke came Richard Whatcoat and Thomas Vasey, whom Mr. Wesley had first ordained deacons, then elders. These ordinations took place at Bristol, England ; Mr. Wesley was assisted by Dr. Coke and Rev. James Creighton in the ordination of Whatcoat and Vasey, after which he ordained

Coke to be superintendent—or bishop, as afterward called.

The party reached New York November 3, 1784, and were warmly welcomed by John Dickins, then pastor in the city. Coke preached, and the party then pushed on to Philadelphia. From here they proceeded to Delaware, and Coke was the guest of Judge Bassett,



LOVELY LANE CHAPEL (BALTIMORE, MD.).

who, though not a member of the Methodist society, was erecting a chapel at his own expense. Here he met Freeborn Garrettson on Sunday, the 14th, and the two went to Barrett's Chapel, then in the midst of a forest. It was a Quarterly Meeting occasion, and there

was a large crowd, among whom were fifteen preachers. After administering the Lord's Supper to more than five hundred Coke preached. As the sermon concluded he saw a plainly dressed but robust-looking man making his way through the crowd and walking up into the pulpit. The stranger took Dr. Coke in his arms and kissed him. This stranger was Francis Asbury.

Coke called the preachers together at the close of the service, and it was agreed to send Freeborn Garrettson "like an arrow, over North and South" to send messengers to his right and left, and gather all the preachers into Baltimore for Conference on Christmas eve. Sixty preachers were present when the time came. A letter from Wesley addressed "To Dr. Coke, Mr. Asbury, and our brethren in North America" was solemnly read. It set forth his reasons for organizing a Church, his authority in the ordination of the men sent over, and his desires concerning the character of the Church to be organized.

Mr. Wesley's desires were all met, with the slight exception that Asbury refused to be ordained bishop, or superintendent, unless in addition to Mr. Wesley's appointment of him for that office he should be elected by the preachers. This was unanimously done, and he was ordained by Coke, assisted by Otterbein, of the German church; the latter being a favorite friend of Asbury. Deacons and elders were ordained at this Conference, and the first Methodist Discipline was adopted. In it the government of the Church was fully set forth. Of the Conference Whatcoat wrote, "We agreed to form a Methodist Episcopal Church, in which the liturgy as presented by the Rev. John Wesley should be read, and the sacraments be administered by a

superintendent, elders, and deacons." The new Church thus had its liturgy, for it adopted "The Sunday Service of the Methodists in North America," prepared and sent over by Mr. Wesley. Accordingly the early Methodist preachers read prayers, and wore gowns and bands in the pulpit. During the Conference Coke preached every day at noon, and other preachers morning and evening. The new Church met with the universal favor of the societies, and was the nucleus of the most effective soul-saving agency on this continent, if not in the world.

QUESTIONS.

1. When and where were the Methodist societies of America organized into a Church ?
2. What reasons led Mr. Wesley to consent to this organization ?
3. Whom did Mr. Wesley send over to organize the Church ?
4. Who was sent out to call the preachers together, and how many came ?
5. What kind of Church was organized, and who became its first bishops ?

CHAPTER XVI.

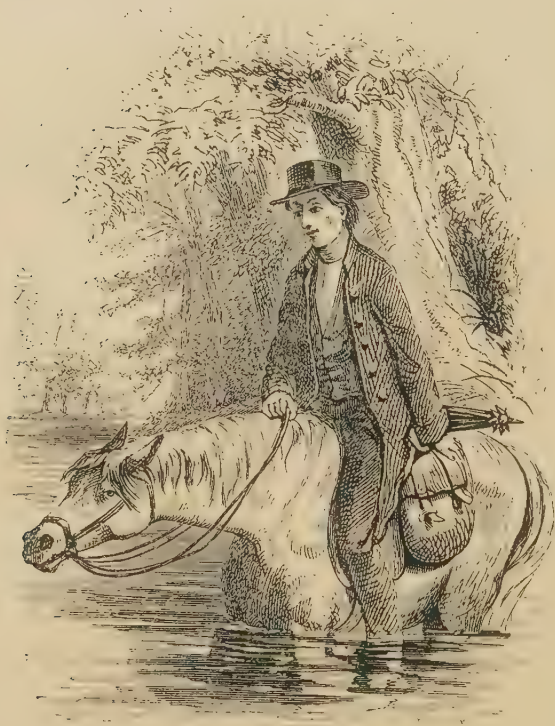
EXTENDING NORTH, SOUTH, EAST, AND WEST.

THE Christmas Conference, which organized the Church, decided to build a college at Abingdon, Md. Early in June of the next year, 1785, Asbury laid the corner stone of the college, the first school under Methodist control in America. It was called—for our first two bishops—"Cokesbury." It was never a success. After four years it had only thirty students, and in 1795 it was destroyed by fire. This is part of Asbury's record concerning it: "The Lord called neither Mr. Whitefield nor the Methodists to build colleges. I wished only for schools; Dr. Coke wanted a college."

1. North. William Black, the founder of Methodism in Nova Scotia, was at the Christmas Conference looking for help for the Canada work. The Conference set apart Freeborn Garrettson and James Cromwell for this field. They soon embarked for Halifax and established a society. Methodism took a strong hold in Canada, and Garrettson's influence there became almost equal to that of Wesley in Europe or of Asbury in America. When Garrettson left the work to go to Boston, in 1787, he had gathered six hundred members in the societies.

2. East. Methodism was introduced into New England in 1789. This was difficult soil, but it found a successful sower in the fearless and powerful Jesse Lee. He had been converted in Virginia in 1773, and was soon preaching on the long circuit. He was drafted into the Revolutionary army in 1780, but when the sergeant offered him a gun he refused it. The lieuten-

ant then brought him another, which he also refused. He was finally put to driving the baggage wagon, and divided his soldier life, of four months, between driving



FRANCIS ASBURY ON HIS ITINERANT TOUR IN 1771.

and preaching. At the Conference of 1782 Asbury persuaded him to enter the itineracy. The influence of his preaching was equally great upon himself and his

hearers. At times he was overcome with emotion, and often the congregation wept until he could not be heard. His oratorical power and his courage fitted him for his great work. We trace him on his first New England Circuit, beginning at Norwalk, Conn., where, unable to get a house, he "went into the street, and began to sing, and then prayed and preached to a decent congregation." Four days later he is in New Haven, preaching in the courthouse to a crowd. At Fairfield four women and one man were the congregation at first, but as he went on he had forty hearers. In July he enters Boston, stands on a table in Boston Common, and preaches to two or three thousand people. The work was greatly opposed, but soon this hero had planted Methodism in the important centers of this difficult field.

In 1792 the first General Conference was held in Baltimore. Up to this time numerous Conferences were held according to convenience. This now became the great lawmaking body for the whole Church, meeting every four years, with delegates from all the Annual Conferences.

3. West. That part of our country lying west of the Allegheny Mountains began to be settled about the close of the last century. Methodist itinerants followed the settlers into the forest. Soon after Daniel Boone settled in Kentucky local preachers brought Methodism there. So everywhere. Stevens says of these early heroes, "The adventures and hairbreadth escapes of McHenry, Lee, Kobler, Cook, Ogden, Burke, Garrett, and others would furnish a modern Tasso with matter for an epic." Their heroic adventures laid the foundation of a strong Methodism in all the West.

4. South. The General Conference of 1800 was held in Baltimore, and was the scene of a remarkable revival. Hundreds of conversions took place in the city, and the preachers, aflame with zeal, went to their circuits and kindled revival fires everywhere. It spread further south with great vigor. It continued for several years, and under its inspiration Methodism pushed further west; entering Indiana in 1802, when there were only a few settlers. It took root in Illinois in 1804. In 1805 Asbury sent Elisha M. Bowman as a missionary to the "Territory of Louisiana," thus kindling Methodism in the Southwest.

Another result of the great revival was camp meetings. They arose in Kentucky under the labors of two brothers, John Magee, a Methodist local preacher, and William Magee, a Presbyterian minister. They were making a preaching tour through the State when so much interest was taken that at the next round they found many families encamped in the woods. Thus begun, the camp meeting has been the source of much good. At times as many as twenty thousand persons were present, and so many fell under the power of God that they were laid in rows to prevent their being trodden upon. At a meeting at Cane Ridge three thousand were thus down at one time. Owing to the excitement, the Presbyterians soon gave this means of grace entirely to the Methodists. We gratefully received it, and made excellent use of it.

Bishop Asbury died near Fredericksburg, Va., Sunday, March 31, 1816, in the seventieth year of his age and the fifty-fifth of his ministry. In his American ministry he preached sixteen thousand five hundred sermons, ordained four thousand preachers, and traveled

on horseback and in carriage two hundred and forty-seven thousand miles. He takes rank with Wesley and Whitefield as one of the great characters of Methodism and of the Christian world.

Our work among the people of our country who speak the German language was begun in 1835, when William Nast was received into the Ohio Conference and appointed German missionary to Cincinnati. From this our German work has spread into many places with great success.

In 1839 the first century of Methodism was completed, and the fact was duly celebrated in America as well as in England. Offerings amounting to about six hundred thousand dollars were received, and divided between needy ministers, missions, and education.

QUESTIONS.

1. Give the history of the first Methodist college in America.
2. To what country north of us did Methodism early spread, and who was sent there by the Christmas Conference?
3. Who introduced Methodism into New England? Tell of his early life.
4. When did the first General Conference meet? What remarkable event occurred at the General Conference of 1800?
5. Tell how camp meetings originated.

CHAPTER XVII.

SOME GREAT BRANCHES FROM THE MAIN TREE.

I. THE Methodist Protestant Church. A controversy which had gone on for several years culminated in 1830 in the organization in Baltimore of the Methodist Protestant Church. The "reformers" declared the point in controversy to be "a pure question of laymen being admitted as members in the Annual and General Conferences." Other questions were equally prominent in the discussion: the "reformers" were strongly opposed to having bishops and also to having presiding elders. Those dissatisfied expressed their sentiments in a somewhat bitter way in the *Repository*, a paper published at Trenton, N. J., and in another called "The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church."

The wide circulation of these papers naturally excited opposition on the part of the authorities of the Church, and ministers were forbidden to aid their circulation. Some persisted, were brought to trial, and were expelled. Many members were excluded on the same ground. These formed the nucleus of the Methodist Protestant Church. In four years they had 14 Conferences and 26,587 members. In 1834 they held their first General Conference in Baltimore. In 1846 the membership was reported as 63,567. Their government differs mainly from the parent Church in that they have no bishops or presiding elders, but elect presidents, who practically do the work both of elders and bishops.

Their official paper is the *Methodist Protestant*, established in 1834. Their statistics for January, 1900, show 1,505 preachers and 183,585 members.

2. The Methodist Episcopal Church, South. In 1845 this important division of Methodism was organized.



THOMAS COKE.

From its foundation in the United States down to 1800 the Methodist Episcopal Church had taken strong ground against slavery, but after that date there was a toning down of its sentiments for a number of years.

When the abolition sentiment became strong in the North—from 1833 on—the question began to be hotly discussed in the Church. The Church in the North demanded a stronger attitude against slavery, both in the expression of sentiment by the General Conference and in its requirements of members. Many difficult cases arose. Finally the crisis came at the General Conference of 1844, when it was found that one of the bishops, J. O. Andrews, had become connected with slavery by marrying a woman who owned slaves. After a prolonged and able debate it was finally ordered that he “desist from the exercise of his office [of bishop] so long as the impediment remains.” A committee of nine reported a plan of separation. Thirteen Southern Conferences sent delegates to a convention which met in Louisville, Ky., May 1, 1845, and agreed upon an organization to be called “The Methodist Episcopal Church, South.” The war which followed about sixteen years after this separation settled the slavery question, but the two Methodisms stand apart to this day.

The first General Conference of the Southern Church met in 1846, in Petersburg, Va. At that time the new organization contained 1,519 preachers, and 559,569 members.

Among its greatest preachers was Henry B. Bascom, by some considered the greatest orator of Methodism. Another character of great prominence was John B. McFerrin, editor of their *Christian Advocate*, Book Agent, and Missionary Secretary. A. G. Haygood attained eminence as a pastor, educator, and Christlike worker among the colored people. Elected bishop in 1882, he declined the office, and continued the work in

his lowly field until 1892, when, being reelected, he submitted to be bishop. He died in 1896; not only his own Church but the whole Christian world being bereaved.

This branch of Methodism has had marvelous success, and its growth has surpassed that of any other large Protestant body in America. At the beginning of 1900 its membership is 1,456,272.

QUESTIONS.

1. When did the Methodist Protestant Church originate, and how?
2. What is its chief difference from the Methodist Episcopal Church?
3. What branch of Methodism arose in 1845?
4. What was the chief cause of the separation?
5. Name some of its great men. What has been its measure of success?

CHAPTER XVIII.

ENGLISH METHODISM SINCE WESLEY'S DEATH.

MR. WESLEY died in 1791. The great work of his life was now to be tested, and some feared that Methodism would fall to pieces after his departure. Mr. Wesley, while having no such fear, took wise precautions: First, by organizing American Methodism, in 1784, into a stable Church, under the superintendency of bishops; and, second, by publishing the same year his *Deed of Declaration*, which put English Methodism on a solid footing. Up to this time the property of the Methodists in England had been held by trustees for the use of such preachers as Mr. Wesley sent out, and after Wesley's death for such as the "Conference" sent. But the "Conference" was a continually changing body, and did not mean anybody in particular; it was not a legal body, incorporated. So Mr. Wesley named one hundred of his preachers as the legal Conference; they and their successors have been known as the "Legal Hundred." According to Mr. Wesley's directions the "Legal Hundred" meet once a year at London, Bristol, or any other place of their selection. They were to appoint a president and secretary, and were not allowed to station a preacher at the same church for more than three years. The largest body of Methodists in England are called "Wesleyans." In July, 1791, the first Conference after Wesley's death met at Manchester. More than 300 preachers attended the session, and reported 78,993 members. William Thompson, who had been a lifelong friend of Wesley,

was elected president, and a letter from Wesley, left with Joseph Bradford for the purpose, was read to the Conference. The circuits were grouped into "districts;" not less than three nor more than eight composing a district. The preachers of a district were to meet and select a committee who should transact any necessary business of the district during the year, and select one of their number to meet like representatives of the other districts, annually, to make the appointments of the preachers. This latter work, which had been done by Mr. Wesley alone, was now in the hands of the "Stationing Committee."

Following this Conference a widespread discussion began as to the propriety of ordaining all the preachers, so that they could administer the sacraments, and it waxed warm. At the Conference of 1792 an unusual plan was followed. The sacrament question was the cause of a hopeless division of sentiment, so it was agreed to settle it by "drawing lots." In great solemnity the preachers knelt, while four of them led in prayer, after which Adam Clarke drew the lot, and then, standing on a table, proclaimed it: "You shall not give the sacraments this year." At the Conference of 1793 the question was settled as follows: "We therefore resolved that in those places where the members of the society were unanimous in their desire for the sacraments the preachers should grant it, and that all distinctions between ordained and unordained preachers should cease, and being received by the Conference, and appointed to administer the sacraments, should be considered sufficient ordination." Thus the "Wesleyan" body in England started on its great career fully organized.

English Methodism has had great success and produced some wonderful characters. Among its great preachers was Jabez Bunting, born in 1770. A learned judge said of him: "Other preachers excelled him on some points, but none that I have ever heard equaled



JABEZ BUNTING.

him as a whole." Robert Newton, born in 1780, as a preacher, ranks with Bunting; indeed, as a popular orator, he stands first in English Methodism. Throngs of Methodists and others attended his ministry in London, Dublin, and Edinburgh. Richard Watson be-

came the leading theologian of this period of Methodism. He was born in 1781, and becoming a local preacher at fifteen years of age, was received into Conference before he was sixteen. His great work was the writing of that masterpiece of theology, *Theological Institutes*, completed in 1828. It has been a standard both in Europe and America. Adam Clarke, scholar, commentator, preacher—and scarcely excelled in any—was born in Ireland in 1760; converted at seventeen, he was in Wesley's Kingswood School at twenty. Here he found a guinea while digging in the garden, and with it bought a Hebrew grammar, and laid the foundation of his great learning and lifework. He finished his Commentary on the whole Bible in 1825, after forty years of labor. It is still an authority among Methodists everywhere.

Hester Ann Rogers, wife of an itinerent preacher, a class leader, sweet in spirit, sanctified in life, mighty in prayer, lived so saintly that her memory is still "like ointment poured forth." William Carvosso, too, lived a holy life, triumphant and zealous in his Master's work, he was of great value to Methodism.

The Methodism of England and her colonies has at least eight different branches: The Wesleyans, Methodist New Connection, United Free Gospel Churches, Wesleyan Reform Union, Bible Christians, Primitive Methodists, United Methodist Free Churches, Australian Methodist Church.

In 1839 the centennial of Methodism was celebrated. Friday, October 25, was set apart as the festal day. The whole year was given to rejoicing, liberal giving, praying, and planning for the future. More than \$1,000,000 was contributed as a thank offering by the Wesleyans alone.

The Methodists of England are a lively, progressive folk, and exert a great influence for Christ. They have grown until, in January, 1900, their statistics show 6,240 preachers and 1,170,188 members. Nearly one half of these are in the Wesleyan body. We American Methodists may justly be proud of our mother Church in England.

QUESTIONS.

1. When did John Wesley die ? What was the state of Methodism at that time ?
2. What is the name of the chief body of Methodists in England ?
3. Name two of the great preachers of English Methodism.
4. Name its great theologian, and its great commentator.
5. For what were Hester Ann Rogers and William Carvosso noted ?

CHAPTER XIX.

AMERICAN METHODISM SINCE 1844.

WE have traced the history of general Methodism down to 1844, and that of the Methodist Episcopal Church, South, the Methodist Protestant Church, and the English Wesleyans down to 1900. We must now glance at the Methodist Episcopal Church since 1844.

Among the debaters of the slavery question at the General Conference of 1844 was Peter Cartwright. He was born in Virginia in 1785, but moved to the then far West in his boyhood, "settling in Kentucky. According to his own account there were then no schools worth the name, no mill within forty miles, and imported tea, coffee, and sugar were unknown." He was converted at seventeen, and at eighteen was received into Conference and became a very useful preacher in the wild life of those early days in the West. He was a presiding elder for fifty years, and died in 1872. He was most heroic and one of the unique characters of Methodism.

The Methodist General Biblical Institute, opened at Concord, N. H., in 1847, was the first institution in American Methodism set apart for the teaching of theology.

After the General Conference of 1844 the slavery question continued to be discussed, and was never finally settled until the General Conference of 1864, when all members of the Church were forbidden to hold slaves under any condition.

At the General Conference of 1848 Dr. Lovick

Pierce appeared, bearing fraternal greeting from the Church South. His written message was referred to a committee, who reported that, while tendering to Dr. Pierce all personal courtesies, they did not consider it wise to enter into fraternal relations at that time. The report was adopted.

During 1849 Methodism was officially introduced on the Pacific coast, in California, and in Oregon. John Owens, of Indiana, was appointed to that work, and crossed the plains with farm wagons drawn by oxen. William Taylor, of the Baltimore Conference, in later life Missionary Bishop for Africa, went the same year, having bought a church and shipped it by way of Cape Horn to San Francisco.

At the General Conference of 1852 the effort to introduce laymen into that body as delegates began, and continued until 1872, when, after a favorable vote by the members of the churches and the Annual Conference, provision was made for lay representation.

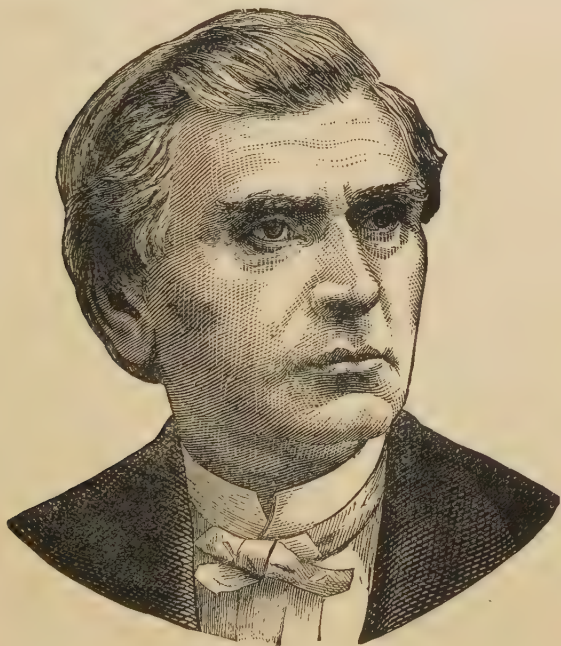
In 1872 fraternal relations with the Church South were established, and a proposition for the union of the two Methodisms was made by our bishops. It is still under consideration.

The first one hundred years of organized Methodism in America ended in 1884. The event was celebrated by the "Centennial Conference," held in Baltimore that year, composed of ten branches of Methodism.

When the General Conference of 1888 met in New York it was found that five women had been elected as lay delegates, and were present. After much debate it was determined not to admit them, but to refer the question to the vote of the whole Church. The question is still (1900) unsettled. At the General Conferences of

1892 and 1896 no conclusion was reached, and the question was referred back to the vote of the Church.

The General Conference of 1888 extended the possible pastoral term to five years, established the office of deaconess in the Church, and elected six bishops:



BISHOP SIMPSON.

J. H. Vincent, J. N. FitzGerald, I. W. Joyce, J. P. Newman, D. A. Goodsell, and J. M. Thoburn; the last as Missionary Bishop for India. In 1896 three bishops were elected: C. C. McCabe, Earl Cranston, and J. C.

Hartzell, the last as Missionary Bishop for Africa, Bishop Taylor being in poor health.

A few of the many great men of this period may be mentioned: John P. Durbin, born in Kentucky in 1800, was converted at eighteen and soon began to preach, but lost his voice because of extreme vehemence. Later he was advised to go to the cabins of the colored people and talk religion to them. His voice was soon recovered, and he laid the foundations of the simple but beautiful style which made him mighty in his subsequent ministry. As a camp meeting preacher in the West, and as chaplain of the Senate at Washington, he charmed both backwoodsman and senator alike. This prince among preachers died in 1876.

Matthew Simpson, born in Ohio in 1811, was early converted, studied medicine, entered the ministry, and joined the Pittsburg Conference in 1834. His eloquence was the pride of Methodism for a quarter of a century. His style was simple and natural. Whether preaching to the farmers of the West or to the learned preachers of the great Ecumenical Conference in London, he had the same power to win, thrill, and enthuse.

The General Conference of 1884 elected William Taylor Missionary Bishop for Africa. Born at Rockbridge, Va., in 1821, he was sixty-three years of age when elected. He had had experience as a missionary in California, Australia, South America, and South Africa. His heroic pioneer work for Christ in the Dark Continent for twelve years attracted the attention of the whole Christian Church. At the General Conference of 1896 he was relieved because of impaired health. J. C. Hartzell was elected in his place, and is doing a splendid work in that difficult field.

Among our great theologians during this period have been John Miley and B. P. Raymond; among our great secretaries, J. M. Reed, J. O. Peck, and C. C. McCabe; among our great editors, D. D. Whedon, Daniel Curry, and J. W. Mendenhall, of the *Methodist Review*; C. H. Fowler and James M. Buckley, of *The Christian Advocate*, and Joseph F. Berry, of the *Epworth Herald*, the last three still living.

During this period arose three organizations among the women of Methodism which have been of great service to the Church:

1. The Woman's Foreign Missionary Society. This society was organized in Tremont Street Church, Boston, March 23, 1869, by eight consecrated women, among whom were Mrs. William Butler and Mrs. E. W. Parker, wives of missionaries in India. The need of such a society was first seen in the necessities of that field. The society has prospered beyond expectation in its great work of raising money and sending women missionaries to their sisters in heathen lands. The home side of the work now has 5,005 local societies, with nearly 200,000 members praying and giving. The receipts for 1899 were \$360,388. In the thirty years of its existence it has raised more than \$5,000,000. It now has 195 women missionaries in actual service in the foreign field: 72 in India and Burma, 56 in China, 4 in Malaysia, 31 in Japan, 11 in Korea, 3 in Italy, 2 in Bulgaria, 9 in South America, and 7 in Mexico.

2. The Woman's Home Missionary Society. The noble women of this society are banded together to labor for the poor and neglected classes in our own country. Organized June, 1880, it now has 2,600 local societies, with 78,000 members. It raised and expended

\$278,547 in 1899. It has 370 missionaries and deaconesses at work or in training. Much of the success of this society has been due to the character and influence of its presidents, Mrs. Hayes, wife of President R. B. Hayes ; Mrs. John Davis, and Mrs. C. B. Fisk.

3. Deaconess Work. This is a new movement in Methodism, having originated in our work in Germany in 1874. It began in this country with the establishment of the Deaconess Home in Chicago, June, 1887. Of this home Miss Isabella Thoburn, sister of Bishop Thoburn, was first superintendent. The General Conference of 1888 recognized the work, and established the office of deaconess in the Church. They are consecrated to the work of visiting the sick, relieving the poor, caring for neglected children, and pointing all to Christ. We now have 775 deaconesses in this country, and 259 in mission fields, a total of 1,034.

In 1900 the Methodist Episcopal Church has over 17,000 preachers and almost 3,000,000 members.

QUESTIONS.

1. Tell what you can about Peter Cartwright. When were laymen admitted to the General Conference ? When was Methodism introduced on the Pacific coast, and by whom ?

2. What missionary bishop was elected in 1884 ? 1888 ? 1896 ? What great question arose for discussion at the General Conference of 1888 ?

3. Name two great preachers, two great secretaries, and two great editors of this period. Tell all you can about the Woman's Foreign Missionary Society.

4. Tell all you can about the Woman's Home Missionary Society. Tell all you can about deaconesses.

5. Give number of preachers and of members in the Methodist Episcopal Church at the beginning of 1900.

CHAPTER XX.

SCHOOLS, MISSIONS, HOSPITALS, EPWORTH
LEAGUE, BOOK CONCERN.

I. SCHOOLS.

METHODISM from the beginning has been interested in providing schools for the education of its people. Wesley, in the very year from which the Church dates, 1739, founded the school at Kingswood, England. Bishops Coke and Asbury began the work in America by building the ill-fated Cokesbury College at Abingdon, Md., in 1785. This was destroyed by fire, but out of its ashes arose a multitude of others. Asbury, within a year after the fire, planned and advised an academy for each "District"—a district then being the same as our Conference.

Among our leading institutions of learning may be mentioned Boston, Syracuse, Northwestern, Ohio Wesleyan, Illinois Wesleyan, and Wesleyan Universities; Dickinson College and the Woman's College of Baltimore; Drew Theological Seminary and Garrett Biblical Institute. The above have students in 1900 respectively as follows: 1,454, 1,092, 2,599, 1,176, 1,323, 327, 412, 237, 168, 173. A full list of Methodist schools of all classes shows 251, with 47,952 students.

The American University, projected by Bishop John F. Hurst, located at Washington, D. C., is intended to be a school of the highest grade. Ninety-two acres of land were purchased in 1890, in the suburbs of the capital city, and an effort is being made to raise \$10,000,000 for buildings and endowments. The Gen-

eral Conference of 1892 adopted the University; large gifts have been received; many States are planning to provide for buildings; some buildings are already up, and the outlook is bright for the greatest institution of learning on this continent.

2. MISSIONS.

Our missionary work began in the home field, and in a very unexpected way. One Sabbath in 1816 John Stewart, a colored man, was converted under the preaching of Marcus Lindsey, in Marietta, O. The next day he seemed to be led by a voice to Goshen, where he preached to the Delaware Indians, after he had charmed them with his singing. He then went to the upper Sandusky and preached to the Wyandotte Indians. Many Indians, including several chiefs, were converted. These remarkable facts aroused the whole Church, and the need of money for this and other work of the kind led to the organization of our Missionary Society at New York, April 5, 1819, and its adoption by the General Conference of 1820. Among the inspiring leaders of its work at home have been Nathan Bangs, Charles Pitman, J. P. Durbin, C. C. McCabe, and A. B. Leonard.

Interesting volumes might be written concerning our work in foreign lands. We can only take a glance at the different fields.

(1.) Africa. This, the first of our foreign missions, was begun in 1833. The heroic Melville Beveridge Cox, the first missionary, reached Liberia March 8, 1833. He was consumptive, and only lived five months. The epitaph which he prepared for his own grave, "Let a thousand fall before Africa be given up," has never ceased to inspire the Church. Five more

missionaries reached Africa by January, 1834. We now have successful missions in Liberia and Angola, on the west coast ; in Rhodesia, in South Africa, and in Inhambane, on the east coast. Bishop J. G. Hartzell has episcopal charge of all this work.

(2.) South America. Here our mission work began in 1836 by the appointment of Justin Spaulding to Rio Janeiro and John Dempster to Buenos Ayres. In this field the opposition of the Roman Catholics has made our work difficult, but we now have successful missions in Argentina, Brazil, Paraguay, Uruguay, Chili, and Peru, with a total membership of 4,487.

(3.) China. Our missions in this vast empire began in 1847 by the sending of J. D. Collins and Moses C. White and wife as missionaries. We were ten years in China before we had a single convert ; now we have five Conferences, with 24,022 members and probationers, and bright prospects for the future.

(4.) Europe. We are building a strong Methodism on the continent of Europe. Our work began there as follows : Germany, 1849 ; Switzerland, 1856 ; Sweden, 1854 ; Norway, 1853 ; Denmark, 1857 ; Finland, 1883. These missions have a membership of 50,628.

(5.) India. India is one of our most successful mission fields. It was begun by William Butler at Bareilly, in North India, in 1856. Joel T. Janvier, a native, lent to us by the Presbyterians, became Dr. Butler's interpreter and our first native preacher. He is still living, though entirely blind. The heroic Dr. Butler passed to his eternal reward August 18, 1899. William Taylor, afterward bishop, laid the foundations of our work in South India in 1870. We now have six Conferences in India, and 78,920 members.

(6.) Japan. Our mission here was begun in 1872 by Dr. Maclay, long a leader in our work in China. The progress of this mission has been marvelous. Things have changed so rapidly that some one has said, "Nothing remains unchanged in Japan except its name." We have two strong Conferences there.

(7.) Mexico. Dr. Butler began our work in this, our neighbor nation, in 1873. It was organized as a Conference in 1885. J. W. Butler, son of the founder, is one of our prominent workers in this field. It has a membership of 4,710.

(8.) Bulgaria. This, our most discouraging mission field, was begun in 1857 by Wesley Prettyman and Albert Long. It now has 241 members.

(9.) Italy. This is one of our healthy missions. It was begun in 1871 by Leroy M. Vernon. Our American missionaries there are William Burt and wife and N. W. Clark and wife. The membership is 1,995.

(10.) Korea. This is our latest foreign field. It was begun in 1885 by the appointment of W. B. Scranton and H. G. Appenzeller. In December, 1889, the first church society was formed. It now has a membership of 2,088.

Thus we are working in twenty-four foreign fields. It was prophecy when John Wesley said, "The world is my parish;" but it is literal truth to-day.

3. HOSPITALS.

In 1881 it was truly said that the Methodist Episcopal Church was without a hospital, or even a bed in a hospital. In 1892, through the liberality of George I. Seney, who gave \$410,000 for the purpose, the Methodist Episcopal Hospital of Brooklyn was opened. This

was the first of the denomination ; 111 beds are now in use.

The Methodist Episcopal Hospital of Philadelphia was opened April 21, 1892, with property and endowments valued at \$570,000. This was made possible through the gift of Scott Stewart, M.D., who left a part of his estate for this purpose.

Besides the above, Methodist hospitals have been established at Portland, Chicago, Omaha, Minneapolis, Kansas City, St. Louis, Washington, and other places.

4. EPWORTH LEAGUE.

For some time prior to 1889 there had existed in the Church five young people's societies of different names and plans. It was felt that a union of these into one society for the whole Church was desirable. This was accomplished at the convention held in Cleveland, O., May 14 and 15, 1889. The convention consisted of delegates from the Young People's Methodist Alliance, the Methodist Young People's Union, the Oxford League, the Young People's Christian League, and the Young People's Methodist Episcopal Alliance. The new organization was called the Epworth League. The General Conference of 1892 adopted the new organization. The *Epworth Herald*, under the editorship of Dr. Joseph F. Berry, has reached a circulation of more than one hundred thousand. Dr. E. A. Schell was elected general secretary of the League in November, 1892. He resigned November, 1899, and Dr. Wilbur P. Thirkield was elected to the position.

When the Epworth League was organized provision was also made for the boys and girls. The plan was to

organize Junior Chapters after the same model as the Senior Chapters. A constitution was prepared, and the Church is increasingly obedient to John Wesley's order, "Where there are ten children or more, whose parents are in the society, meet them at least once every week."

January, 1900, the League has 19,800 Senior and 5,900 Junior Chapters, with a total membership of 1,860,000.



METHODIST BOOK CONCERN, NEW YORK.

5. THE BOOK CONCERN.

The history of our Book Concern is a wonder story. It originated in Philadelphia, where John Dickins began, in 1789, the publication of Methodist Hymnals. The Conference that year appointed him "Book Steward," and he loaned the Concern its first capital—\$600—to begin business. Its first catalogue of publications contained only twenty-eight books, and they were

all reprints. The country was then largely a wilderness, without railroads or steamboats. In 1804 the Concern was transferred to New York. In 1820 the Western Book Concern was started in Cincinnati. The first number of *The Christian Advocate* appeared September 9, 1836, with Barber Badger, a layman, as editor. In 1836 the New York house was entirely destroyed by fire, but was quickly rebuilt. Homer Eaton and George P. Mains are now Agents at New York, and Lewis Curts and H. C. Jennings at Cincinnati. The Concern now has depositories at Boston, Pittsburg, Detroit, Chicago, St. Louis, and San Francisco.

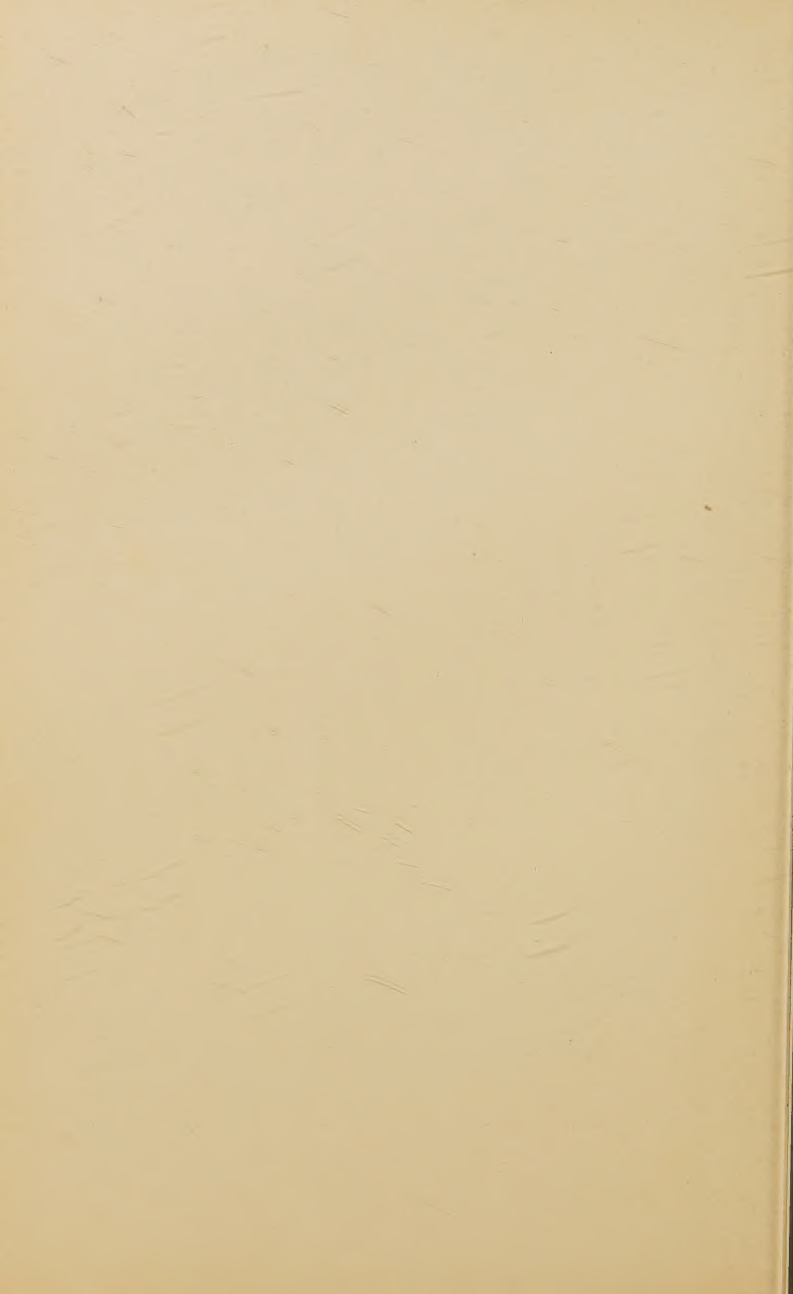
Dickins's catalogue of twenty-eight books has grown to nearly twenty-eight hundred, and the \$600 capital to \$3,543,709. More than \$4,000,000 has been distributed to the superannuated preachers and their families from the profits of the Concern.

Methodism has grown until at the beginning of 1900 its statistics are as follows:

In the United States, 17 branches with 5,898,832 members; in Canada, 1 branch with 282,259 members; in the Old World, 8 branches with 1,170,188 members. A total of 26 branches with 7,261,279 members.

QUESTIONS.

1. Tell all you can about Kingswood School, Cokesbury College, and the American University. Name some of our principal schools, and give the whole number of Church schools.
2. Give the origin of our Missionary Society. How many foreign fields have we entered? Name them, and tell all you can about them.
3. Tell all you can about Methodist hospitals.
4. Give the history of the Epworth League, and the Junior Epworth League.
5. Describe the origin and growth of the Book Concern. How many members has all Methodism at the beginning of 1900?





S0-AJM-077

